



ஆர். பட்டாபிராமன்



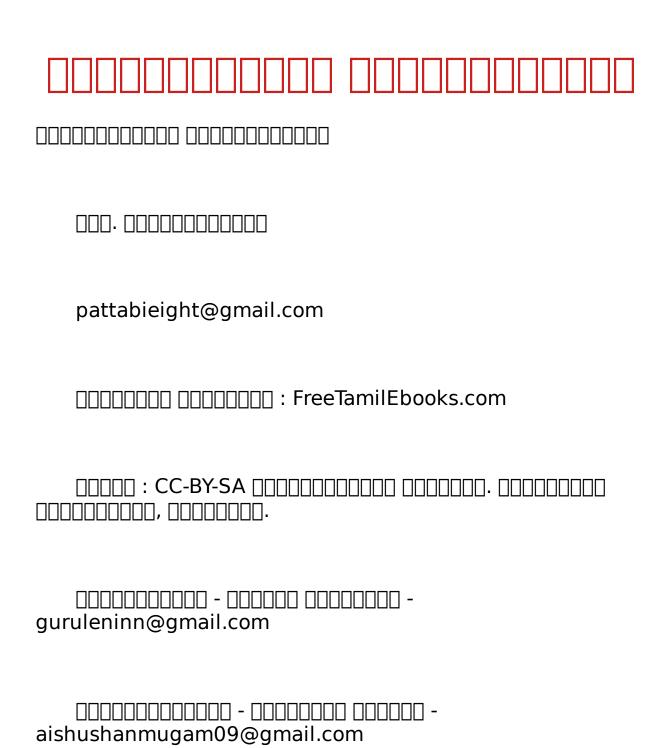
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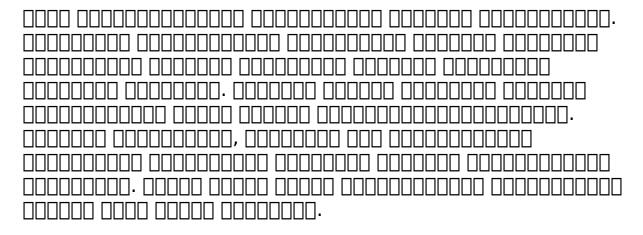


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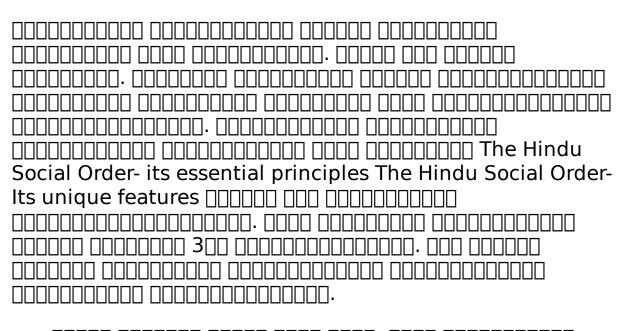
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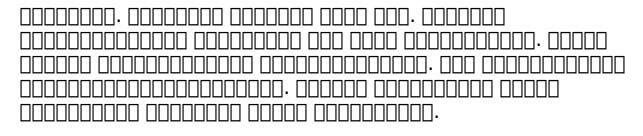
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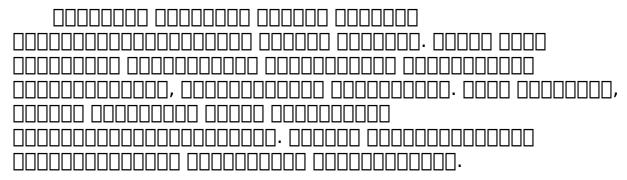
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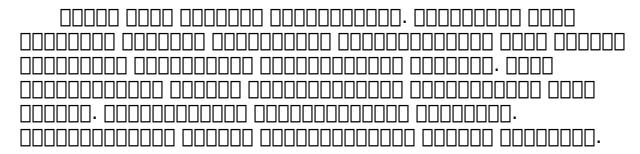


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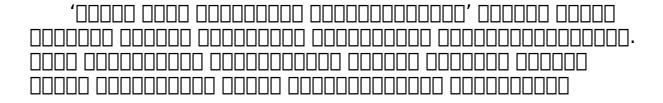
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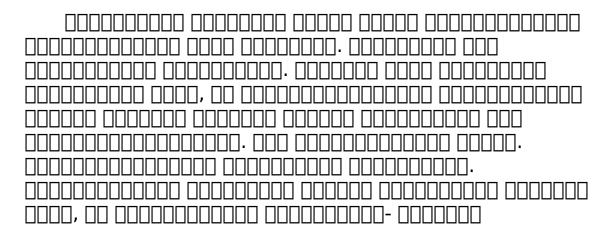


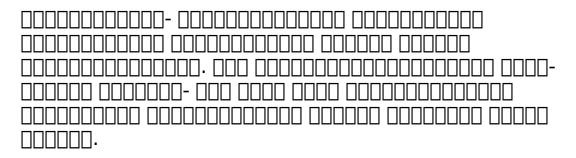
To sum up, the Hindu social order is an order based on classes and not on individual. It is an order in which classes are graded one above the other. It is an order in which the status and functions of the classes are determined and fixed. The Hindu social order is a rigid order. No matter what changes take place in the relative position of an individual his social status as a member of the class he is born in relation to another person belonging to another class shall in no way be affected. The first shall never become the last. The last shall never become the first. (vol 3 page 115)



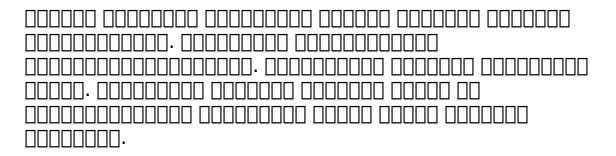
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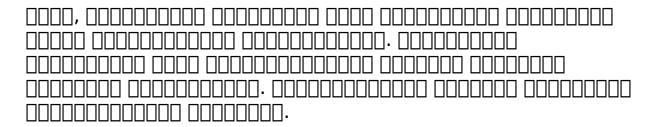
He was absolutely right in saying that unless caste consciousness is wiped out, class consciousness would not germinate..a question of struggle against caste as a class. It is only through struggle that caste consciousness would be displaced and class consciousness germinated.





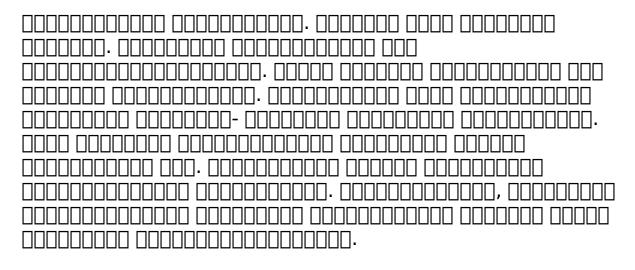
The dividing line between class and caste was so thin that one could not tell where caste ended and class began.

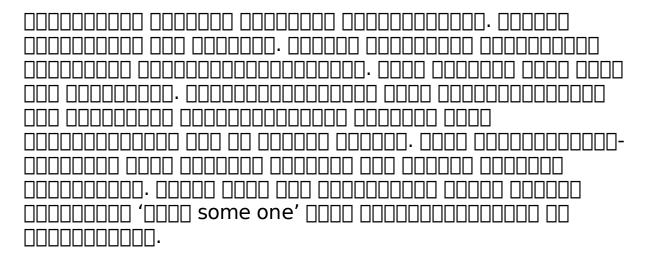




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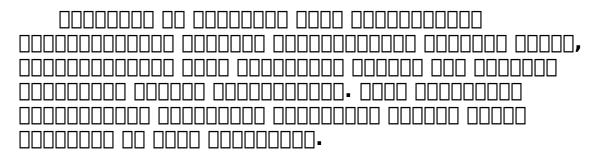
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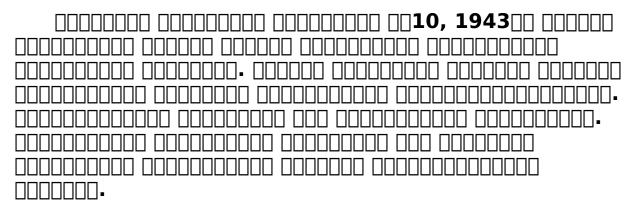
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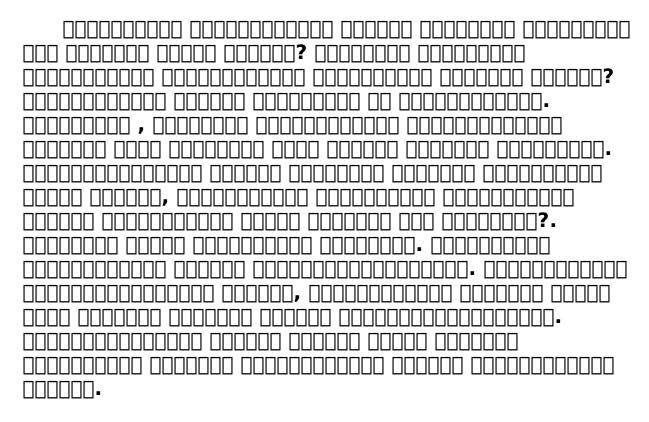
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I am myself a believer in Ahimsa. But I make a distinction between Ahimsa and Meekness. Meekness is weakness, and weakness which is voluntarily imposed upon itself is not a virtue.

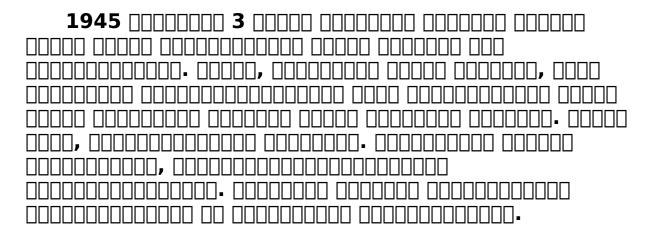
I am a believer of Ahimsa but in the sense defined by your great saint Tukarama. Love and Kindness to all creatures and destruction of all evil doers. The second part of this definition is oftern lost sight of.. To destroy all evil doers is the principal element in the doctrine of ahimsa. Without that Ahimsa is an empty shell, only beatitude. It ceases to be a positive duty. (17-3 Vol page 289)

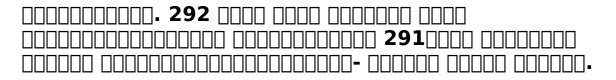


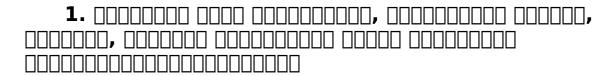


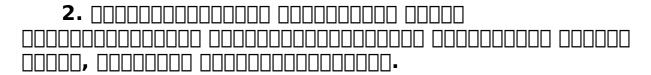


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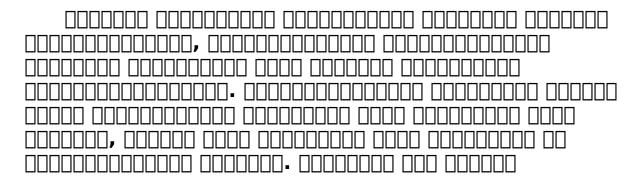


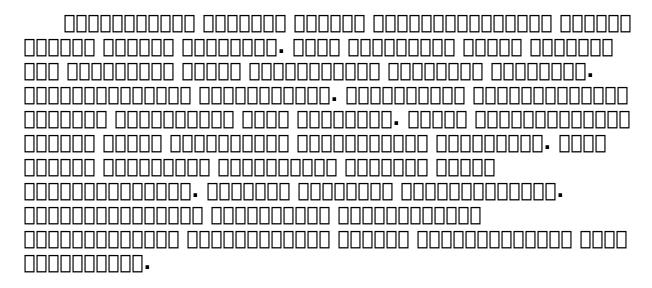


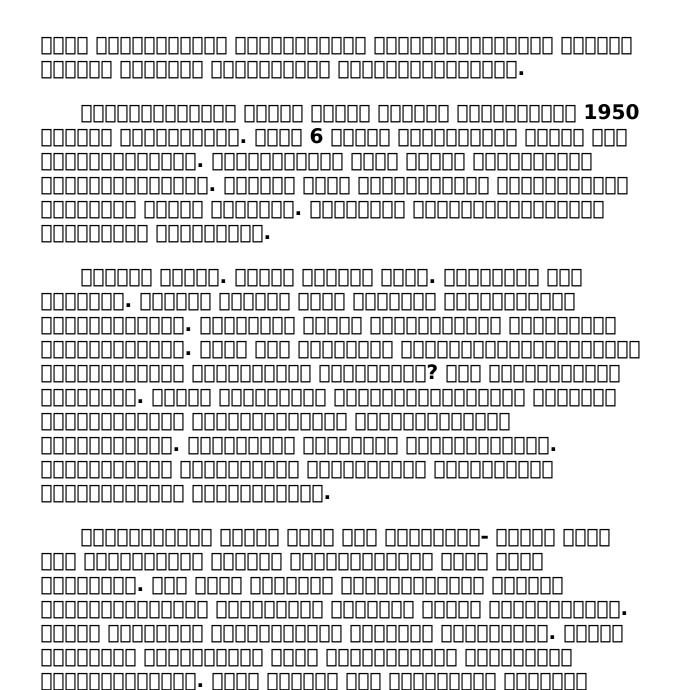


We have today what is called Parliamentary Democracy. Let us know that word. It is a very singular institution. It differs from autocracy or unlimited monarchy because in autocracy there is no such thing as parliament. People's wishes count for nothing... The King cliams to represent the will of the people and governs the people according to what might be called his own will.

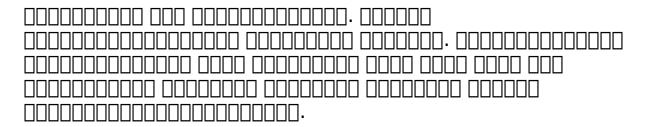
We have another system in vogue which is called the dicatatorship of the proletariat. The difference between the two from our point of view is very minor. Autocracy has taken upon itself the obligation to serve what are called the masses but fundamentally this kind of dictatorship does not materilly differ from absolute monarchy because in neither of them the people play any part.







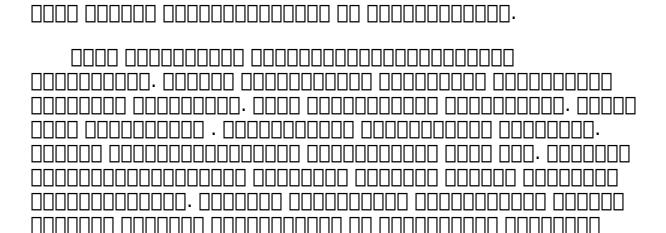
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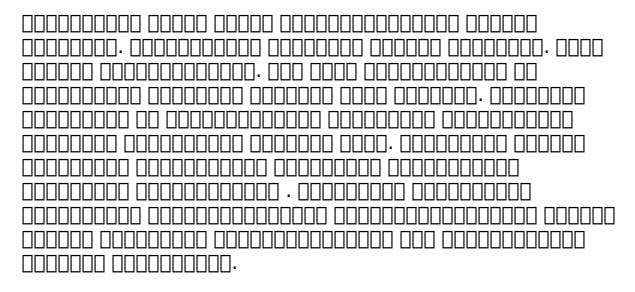
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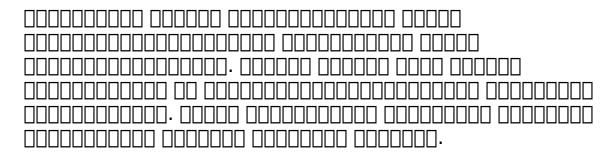


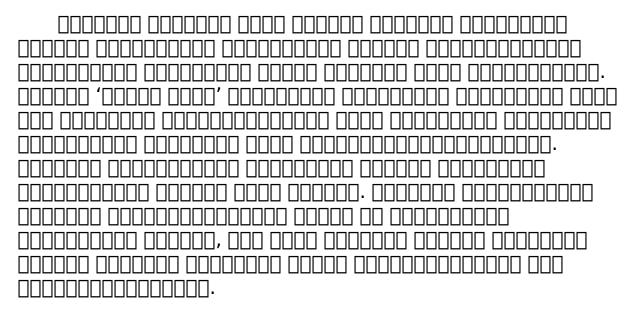
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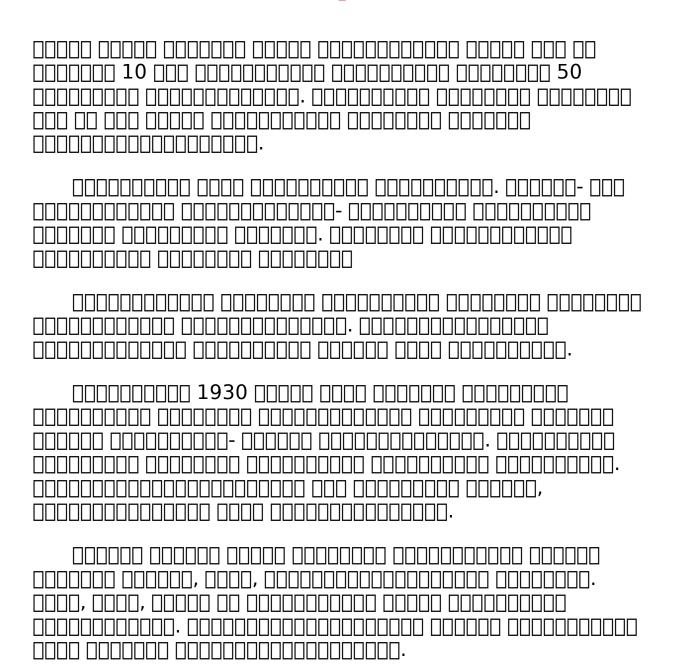


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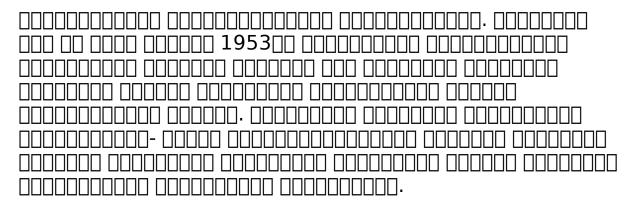






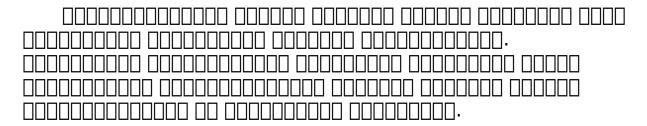
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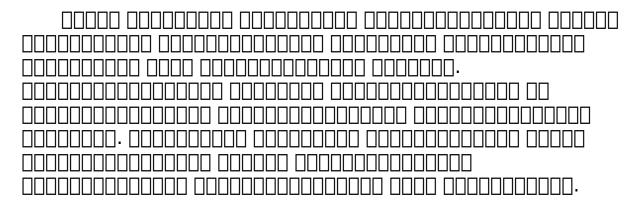


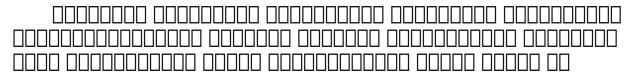
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The communists are trying to capture the labour movement in the country...the main aim behind the strikes not to improve the economic condition of workers but to train them for revolution.



He wrote that the communists did not pay attention to truth- untruth, just-unjust and did not even mind unleashing atrocities in pushing their aim of establishing a state like Soviet Russia. He said these methods were not acceptable to him because not only did they come in the way of progress of the country but they would also push it backward.

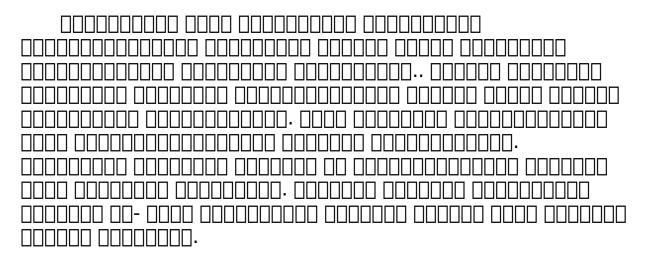




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Society is composed of classes. It may be an exaggeration to assert the theory of class conflict, but the existence of definite classes in a society is a fact. Their basis may differ. They may be economic, or intellectual or social, but an individual in a society is always a member of a class. This is universal fact and early Hindu society could not have been exception we have only to determine what was the class that first made itself into a caste, for class and caste, so to say are next door neighbours, and it is only a span that separates the two. A caste is an enclosed caste

Marx realized later that he had exaggerated the possible impact of the spread of Railways, on the traditional relations

of production characterized by the Indian village community. The important point is that Marx clearly and casually connected the archaic social formation of castes in India with the relations of productions.



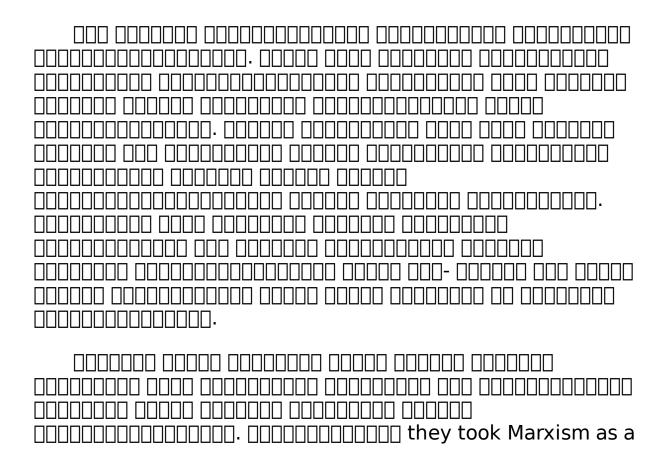
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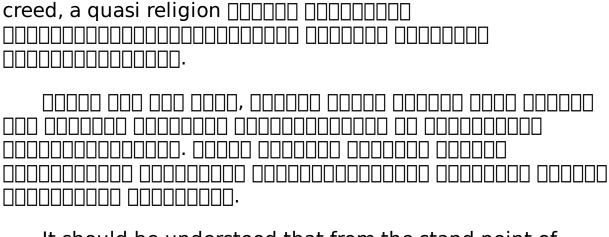
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The Communist Party was originally in the hands of some
Brahmin boys. They have been trying to win over the
Maratha and SCs. But they made no headway why? Because
they are mostly bunch of Brahmin boys. The Russian made a
great mistake to entrust the Communist movement in India
to them. Either the Russians did not want Communism in

India- they wanted only drummer boys- or they did not

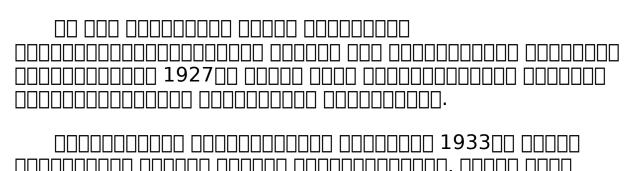
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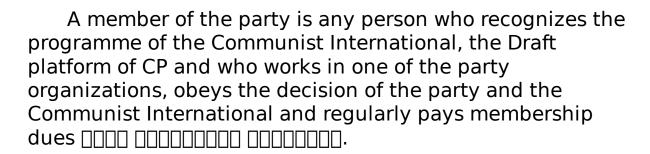


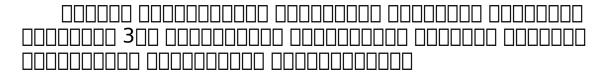


It should be understood that from the stand point of communism this question of untouchability is purely an economical problem. Whether this class of people are admitted in temples or streets is not a question connected with our fight for swaraj. With the advent of Swaraj these social and religious disabilities will fall off themselves

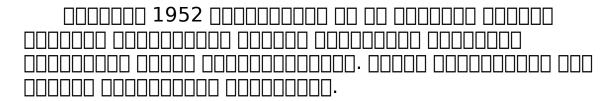
Communists have neither caste nor creed nor religion. As Hindus, Mohammedans or Christians they may have private views about them. The question of untouchability is essentially associated with economic dependence of the vast masses of these Indians. No sooner their economic dependence is solved, the social stigma of untouchability is bound to disappear (vol 2 Documents of history of CPI page 651)





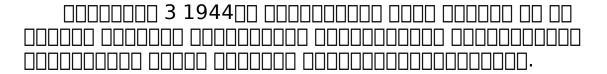


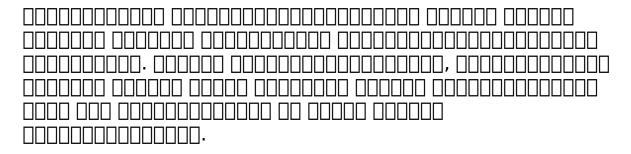
Reformist separatist leader who kept untouchables away from the general democratic movement and to foster illusion that the lot of untouchables could be improved by reliance on imperialism (page 15-16)



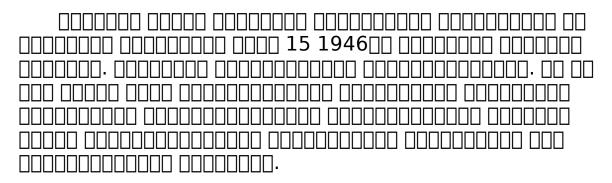
The economically most exploited and socially most oppressed Schduled caste masses urge for economic betterment and social equality have been given a distorted and disruptive form by their pro imperialist and opportunist leader, Dr Ambedkar who has organized them on a communal, anti caste Hindu basis in the SCF.

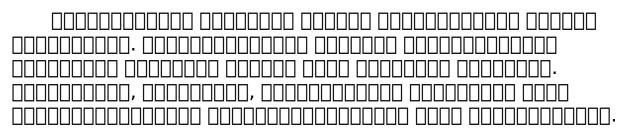
The party must sharply expose the policies of Ambedkar and wean the SCF masses away from his influence by boldly championing the democratic demands of the SC masses, by fighting caste Hindu oppression against them and by drawing them into mass organizations

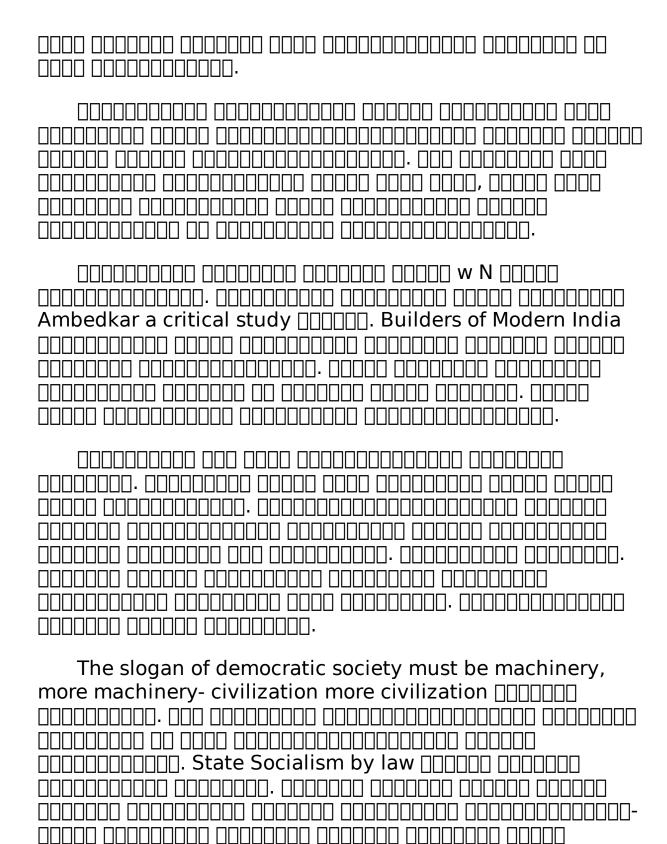




Kept the SCs out of the national movement by exploiting their just grievances against Congress, they developed separatist tendencies among them, prevented their radicalization and helped, along with the communal Muslim league leaders, the astute British imperialists in playing their diabolical game of divide and rule. They advanced neither the cause of India's political emancipation nor economic and social progress .

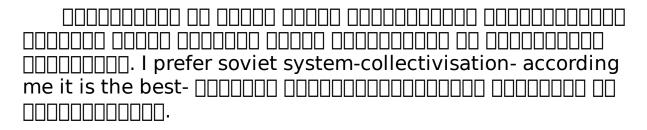


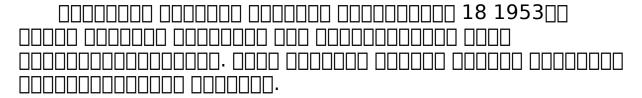




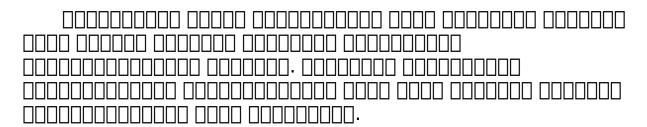
Ambedkar did not believe in the annihilation of moneyed classes, but he wanted a radical change in their attitude
towards human affairswanted to curb their unlimited sense
of property and possession.
or property and possession.
him, the problem of Socialism in India was more social than
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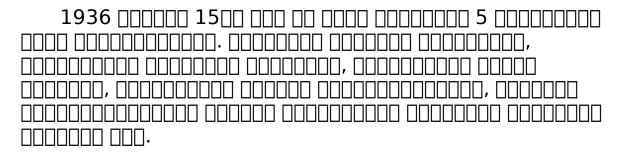
I too agree, that after abolishing landlordism, the state must be the owner of the land and not the proprietor or the peasant. The natural consequence of the abolition of landlordism must be collective farming or cooperative farming. But we are too much individualists..the whole outlook of our peasants must be changed, then only we would be able to reap the fruits of our revolutionary attempt to throw off the yoke of landlords (kuber page 255)

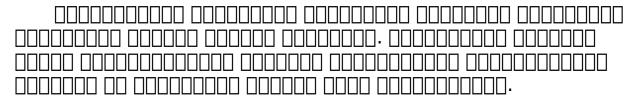


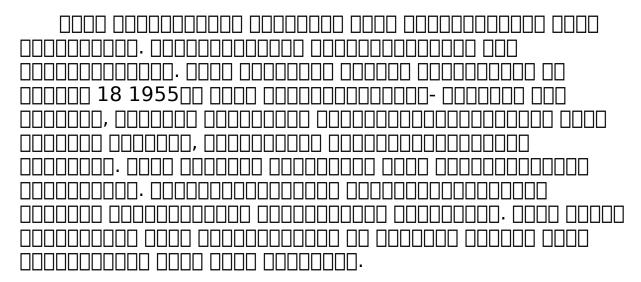


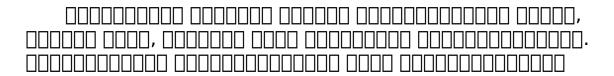
If we were a communist country- I have no doubt that we shall very soon become one or our economic life, industrial life or agri life, taken charge of the Govt- it would matter very little, how much we save and how much we do not save. But so long as we have not got a communist regime which takes complete responsibility for the welfare of the people and their education it is very necessary that our taxing system should be such that it should leave sufficient for the purpose of creating capital





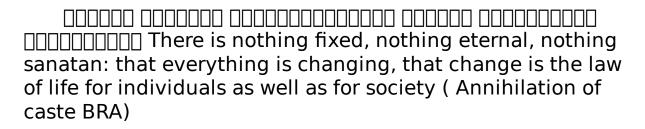




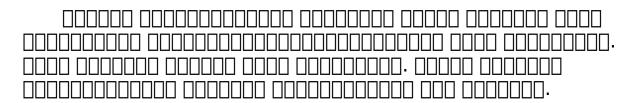


Ambedkar regarded three greatmen as preceptors. The first was Kabir- who took him to the Bhakti cult. the second was Jyotiba Phooley who inspired him to strive for anti Brahminism and amelioration of masses, their education and

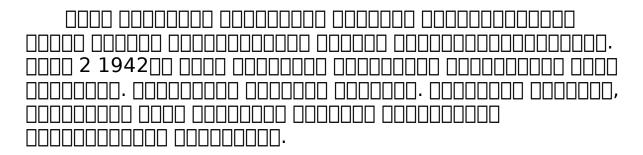
uplift. The third was Buddha who gave him mental and metaphysical satisfaction and showed the way leading to the emancipation of the untouchables, by resorting to the path of mass conversion. (W N kuber Ambedkar Publication Division)



In an ideal society, there should be many interests consciously communicated and shared. there should be social endosmis" (Ranade, gandhi and Jinnah)



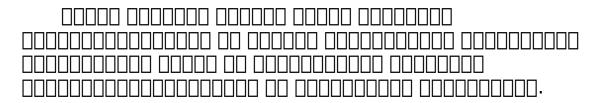
Ambedkar formed the Samata Sainik Dal (social Equality Army). Its aim was to dislodge all those values which conserved and fostered anti- human elements in the name of traditional and cultural heritage. After the assassination of gandhiji in 1948, the Dal was banned. Ambedkar was against disbanding the Dal and remarked that to disband it was an act of cowardice. (kuber page 33)

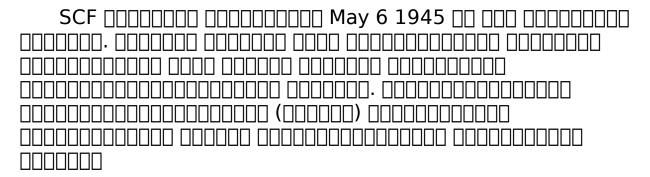




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Ambedkar described Gandhiji's all out open rebellion as both (quit India) irresponsible and insane and a bankrutcy of statesmanship. The Congress papers in criticismstated that Ambedkar justified the British policy as a return gift for the Labour membership of the Viceroy's Executive Council. Gandhiji statrted a 21 day fast on Feb 10 1943. M S aney, H P Modi, N R sarkar of the Executive council resigned, but Ambedkar and J P Srivatsava remained unmoved (kuber page 58)

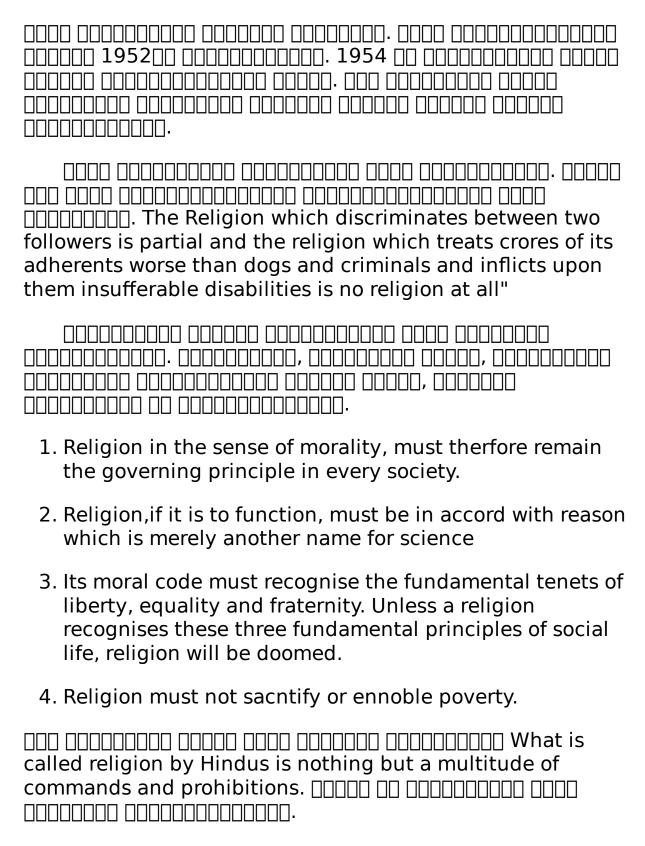




- 1.Majority rule is untenable in theory and unjustifiable in practice
 - 2. Hindus could not claim absolute majority of representation on the basis of their numbers 3. the relative majority rep to the Hindus should not be so large as to enable them to establish their rule
 - 3. a combination of major minorities should not have such rep as to enable them secure an absolute majority

4. all minorities put together should have absolute majority
of rep in the legislatures.
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Ambedkar said that if this was to happen the More was ruining the massesPWP according to him a communal party dominated by Marathas (page 77 kuber).
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No support to Independents
No alliance with Hindu mahasabha or the RSS
Working alliances with BC organisations
No alliance with CPI
No belief with Totalitarian parties
No multiplicity of Parties- ideal was two party democracy
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It has deprived moral life of freedom

It has only conformity to commands

The laws are ininequitous in that they are not the same for one class as for another [][][][][][][][][][][][][][][][][][][
He wanted a change from a religion of rules to a religion of principles. The requirements were
a. one standard book of Hindu Religion
b. No hereditory priesthood - exam system open to all
c. State sanads- permission required for priests
d. Limit by law the number of Priests
e. state supervision of the Priests' morals beliefs and worship (page 81 Kuber)
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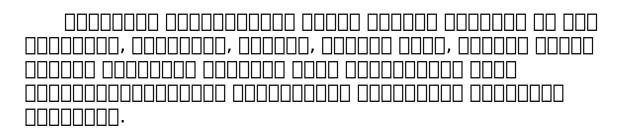
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How can people divided into several thousands of castes be a nation?
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for their men and nothing more. They forgot the class from which they came. Ambedkar criticised that many of the Non-Brahmin partymen tried to become second class Brahmins; they have not abandoned Brahminism. They forgot to bring the nonbrahmin castes on equal footing. (page 118)

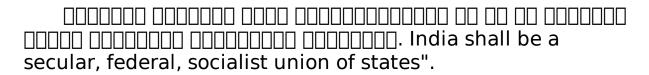
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1. There should not be glaring inequlaities in society-
2. Existence of Opposition-
3. equality in law and administration
4. Observance of Constitutional morality-
5. No tyranny of the majority
6. Moral order of society
7. Public conscience 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆 🗆

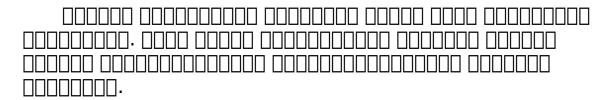
He said that the constituents in a federal state should not be on linguistic principles. The danger lies in creating
linguistic provinces with the language of each province as its
official language. Ambedkar stated to allow this is to allow

the provinces to become independent nations. He favoured one language, many states formula (page 126-27 kuber)

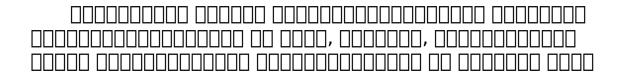


According to him, linguism in the country was only another name for communalism. Those who are going to rule are not Marathas by speech, but Marathas by caste-the minories especially-kuber 132





If these Directive Principles are not socialistic in their direction and in their content, I fail to understand what more socialism can be. These socialistic principles are already embodied in our constitution"





His rejection of Marxism and embracing Buddhism were reactionary steps. He had no class programme. It is inconceivable how he could achieve socialism by repudiating Marxism and making Buddhism an alternate to Marxism. In a way he had led the whole movement of workers and peasants into reactionary and metaphysical conceptions (page 111)

- 1. Ambedkar A Critical Study W N Kuber PPH
- 2. Builders of Modern India Ambedkar Kuber Publication division
- 3. India and Communism Intro by Anand Teltumbde Left word
- 4. Annihilation of Caste Dr Ambedkar
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- 5. Trade Justice in Telecom
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